

Captain Warren's Explorations.

We are enabled by the courtesy of the Secretary of the Palestine Exploration Fund to give abstracts of the two following papers by Captain Warren:

THE TEMPLES OF CELO-SYRIA.

Celo-Syria, consisting of the fruitful Bukka, closed in by the water-producing Lebanon, has from remote ages flourished and abounded in cities. In early times, there can be little doubt that the summits of the hills were the more important places of worship, and temples may have been erected on them; but the temples remains of which now exist, appear to have been essentially temples of the plain. It is true St. Jerome tells us that in his time there was a temple on the summit of Mount Hermon, in which the heathen from the region of Pannia and Lebanon met for worship, but it does not follow that they were the same people who worshipped in the temples down below. Probably at that time, as now, there were several religious sects in the country; some following the old sun-worship, others the worship of the celestial gods, others that of heroes, and, probably, many adopting a mixture of all.

We have now in the country several distinct sects of Christians, two distinct sects of Moslems, and also two sects of which very little is known: one of which Benjamin of Tudela (A. D. 1165) speaks ("Early Travels in Palestine," p. 51).

That the older forms of sun-worship existed side by side with the not less idolatrous worship that sprang from it there can be no doubt. Even as late as the time of the prophet Ezekiel (viii, 16) we have a record of it; so that Hermon and other peaks of the Lebanon, until very late times, have been places of worship; but the text just quoted goes against the existing temples about Hermon having been used for the earlier form of sun-worship, for many of them are built so that the sun cannot be seen until an hour or two after it has risen, and there does not seem any necessity in this form of worship for there to have been a temple, though the worshippers in Egypt appear to have used them. See his belief at Tell el Amarna (Fergusson's "Architecture," p. 122). Dr. Robinson and other writers surmise that the temples about Hermon were turned towards it as to a kibleh, so that the worshippers might face it when they prayed; but the directions of the temples have now been taken, and the angle from them towards Hermon, and they are all found to have their entrances, more or less, towards the east, and in no case does the entrance, or any side of the building, face direct upon the summit of Hermon. Finding the positions of the temples in Celo-Syria similar to that of the temple of Jerusalem, we turn to the remains of the Jewish synagogues in Galilee, and find that their entrances, with one exception (see paper of Captain Wilson, R. N., No. II. Quarterly Statement of Palestine Exploration Fund), face the south. This is the more interesting as the architecture of these synagogues seems to have grown out of that of the temples immediately to their north, about Hermon.

At first sight, it appears natural to suppose that the channels of synagogues should be towards Jerusalem, and the doors on the opposite side; so that the people should not turn their backs on their kibleh when entering; but there is another way of looking at the matter, viz., by continuing the principle on which the temple was built to the synagogues also: the temple with its doors facing the east, from which the glory of the Lord proceeded; the synagogues with their doors facing towards the temple, in which the glory of the Lord resided. There may be another reason for the entrances being towards Jerusalem, namely, in order that there should be as little obstruction as possible between the worshippers and the kibleh. Thus we find Daniel (Dan. vi, 10) prayed, "his windows being open in his chamber towards Jerusalem;" and we find the same idea running through the eastern mind in a legend given in Burton's "Travels in Arabia," according to which Mahomet, being on one occasion uncertain of the true direction of Mecca, suddenly saw his holy city, though many miles off, and in spite of many obstacles intercepting his view.

Captain Warren understands from Mr. Church that near Beersheba there are the remains of a synagogue similar to those in Galilee. If this also has its door facing Jerusalem there would be more certainty about the matter, for all the known remains of synagogues are due north of Jerusalem. Atrivina and Bixtrof made Jerusalem the kibleh, so that worshippers when they entered and when they prayed looked towards it. Clement of Alexandria makes the east the kibleh; and Dr. Lightfoot, quoting from the Talmud, tells us that the chancel, corresponding to the Holy of Holies, was towards the west, the people facing that way. Probably Clement of Alexandria only referred to European and African synagogues, and thus so far agrees with Atrivina and Bixtrof; but we have still left two systems, the one in which the chancel is towards Jerusalem, and the other in which the chancel is to the west; and to complicate the matter still further we have the existing remains of synagogues with their entrances towards Jerusalem, and therefore apparently their chancels away from it. The Jews in Jerusalem state that at the present day they face towards Jerusalem when they pray, wherever they may be. Some Moslems have also told Dr. Clunif that during certain years they faced both north and south also; but they were not quite clear in what they said.

We find generally round the temples of Celo-Syria remains of cities or villages, which implies that the temples were built for the worship of their occupants, and the towns are placed a little off the plain, on the spurs of the hills, that husbandmen might be near their daily labors, and yet defended from the attack of an enemy. The plain is in a great measure unfit for the erection of permanent cities, being mostly a swamp during the rains. The name Hamah (herald), often found as a prefix to the names of the small towns at present in the plain, points to the temporary nature of these places; Haush Hala, Haush el Ghanin, Haush tel Sefeh. With regard to a prevalent idea that the existing remains of temples cling more particularly around Mount Hermon, from the sketch-map made by Captain Warren, on which all the known sites are marked, it is easy to see that Hermon is not the site of a great preponderance of temples. Gibbon, says, p. 465, "In Syria (about A. D. 381) the divine and excellent Marcellus resolved to level with the ground the stately temples within the diocese of Antioch, and he successively attacked the villages and country temples of the diocese." A small number of the temples was protected by the fears, the venality, the taste, or the prudence of the civil and ecclesiastical governors.

The diocese of Apamea probably did not extend so far south as Basile; but supposing that these Christians were able without difficulty to destroy the minor temples of the plain, they would certainly have been brought to a standstill at the gorge east of Jabl Jann, where the plain to the northwest of Hermon is connected with the great Bukka. Thus we may account for the small village temples of Hermon still existing; besides, in the great plain it would be easy enough to carry off the stones of smaller temples to the new sites of churches and mosques; about Hermon the rugged nature of the country would prevent the stone being worth its carriage. We have thus, apparently, reason for believing that the villages and towns about the plain had their small temples, but that they have either been destroyed or devoted to other purposes. Two temples only of those visited (besides Basile) bore decided marks of having been used as Christian churches—those of Rukieh and Burkuh. The inscriptions on these temples are mostly Greek. Copies, where possible, were taken, but generally only a few letters in each line were visible, and when we examine the architecture we find no trace of Assyrian or Egyptian ornamentation; the temples are like Roman of a late date, but some of the little ones about Hermon may be earlier. The temple of Damascus has Egyptian mouldings on the capitals of the pillars; at Rukieh there is a dark-colored stone, with what appears to be an Assyrian eagle. With these exceptions (and also of Basile) the work appears to be of the time of the Seleucids and the Romans. There is one peculiarity about some of these temples which appears to distinguish them from those of Europe. They are mounted on stylobates, and have no steps or staircase up to the entrance, and the only method of entering is by a small door opening from the side of the stylobate into the vaults underneath, and thence by some means into the temple itself: from this it would appear either that only the priests went into the temple, or else that there was some temporary wooden staircase up into the stylobate. The small temples about Hermon appear to be somewhat of more ancient date than those in the Bukka; they are clearly older than those that the sun cannot be seen until an hour or two after it has risen, and there does not seem any necessity in this form of worship for there to have been a temple, though the worshippers in Egypt appear to have used them. See his belief at Tell el Amarna (Fergusson's "Architecture," p. 122). Dr. Robinson and other writers surmise that the temples about Hermon were turned towards it as to a kibleh, so that the worshippers might face it when they prayed; but the directions of the temples have now been taken, and the angle from them towards Hermon, and they are all found to have their entrances, more or less, towards the east, and in no case does the entrance, or any side of the building, face direct upon the summit of Hermon. Finding the positions of the temples in Celo-Syria similar to that of the temple of Jerusalem, we turn to the remains of the Jewish synagogues in Galilee, and find that their entrances, with one exception (see paper of Captain Wilson, R. N., No. II. Quarterly Statement of Palestine Exploration Fund), face the south. This is the more interesting as the architecture of these synagogues seems to have grown out of that of the temples immediately to their north, about Hermon.

The only temple which appears to have any connection with the summit of Hermon is one immediately below. Here there are the remains of enormous blocks of stone; and the building appears to have also been a Sacellum. It is at present quite unknown, and was, Captain Warren says, discovered by the Rev. Wright a few months ago. Captain Warren heard of it from the schoolmaster at Roshaya. — The Athenaeum.

RAILROAD LINES.

READING RAILROAD—GREAT TRUNK LINE from Philadelphia to the interior of Pennsylvania, the Schuylkill, Susquehanna, Cumberland, and Wyoming valleys, the North, Northwest, and the Canada.

WINTER ARRANGEMENTS. Of Passenger Trains, December 30, 1895. Leaving the Company's depot at Thirteenth and Callowhill Streets, Philadelphia, at the following hours:—MORNING ACCOMMODATION. At 7:30 A. M. for Reading and all intermediate stations, arriving at Reading at 10:30 A. M.; at 8:30 A. M. for Pottsville and all intermediate stations, arriving at Pottsville at 11:30 A. M.; at 9:30 A. M. for Reading and all intermediate stations, arriving at Reading at 12:30 P. M.

MORNING EXPRESS. At 5:15 A. M. for Reading, Harrisburg, Pottsville, Pinegrove, Tamaqua, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wilkesbarre, Pittston, York, Carlisle, Chambersburg, Hagerstown, and all intermediate stations. The 7:30 A. M. train connects at Reading with East Pennsylvania Railroad trains for Allentown, Lehigh Valley, and the interior of Pennsylvania; with the Lebanon Valley train for Harrisburg, etc.; and with the Port Clinton with Catawissa Railroad trains for Williamsport, Lewisburg, Elmira, etc.; at Harrisburg with Northern Central, Cumberland and Potomac, and Schuylkill and Susquehanna trains for Northumberland, Williamsport, York, Chambersburg, Hagerstown, and all intermediate stations.

AFTERNOON EXPRESS. Leaving Philadelphia at 3:30 P. M. for Reading, Pottsville, Pinegrove, Tamaqua, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wilkesbarre, Pittston, York, Carlisle, Chambersburg, Hagerstown, and all intermediate stations. Connecting with Reading and Columbia Railroad trains for Columbia, etc. POTTSTOWN ACCOMMODATION. Leaving Pottsville at 6:45 A. M., stopping at intermediate stations, arriving at Philadelphia at 10:30 A. M.; returning, leaves Philadelphia at 4:00 P. M.; arrives in Pottsville at 6:15 P. M.

READING AND POTTSVILLE ACCOMMODATION. Leaves Pottsville at 6:40 A. M. and Reading at 7:40 A. M., stopping at all way stations; arrives in Philadelphia at 10:30 A. M. and Philadelphia at 4:45 P. M.; returns in Reading at 7:40 P. M., and at Pottsville at 9:10 P. M.

Trains for Philadelphia leave Harrisburg at 9:10 A. M. and Pottsville at 9 A. M., arriving in Philadelphia at 1 P. M. Afternoon trains leave Harrisburg at 9:05 A. M. and Pottsville at 8:55 A. M., arriving at Philadelphia at 6:45 P. M.

HARRISBURG ACCOMMODATION. Leaves Reading at 7:15 A. M. and Harrisburg at 8:10 P. M. Connecting with Reading and Columbia Railroad trains for Columbia, etc. POTTSTOWN ACCOMMODATION. Leaving Pottsville at 6:45 A. M., stopping at intermediate stations, arriving at Philadelphia at 10:30 A. M.; returning, leaves Philadelphia at 4:00 P. M.; arrives in Pottsville at 6:15 P. M.

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1869. FOR NEW YORK.—THE CAMDEN AND AMBOY AND PHILADELPHIA AND TRENTON RAILROAD COMPANIES' LINES FROM PHILADELPHIA TO NEW YORK AND WAY STATIONS.

At 8:30 A. M. via Camden and Amboy Accommodation, 8:30 A. M. via Camden and Jersey City, 9:00 A. M. via Camden and Jersey City, 9:30 A. M. via Camden and Jersey City, 10:00 A. M. via Camden and Jersey City, 10:30 A. M. via Camden and Jersey City, 11:00 A. M. via Camden and Jersey City, 11:30 A. M. via Camden and Jersey City, 12:00 P. M. via Camden and Jersey City, 12:30 P. M. via Camden and Jersey City, 1:00 P. M. via Camden and Jersey City, 1:30 P. M. via Camden and Jersey City, 2:00 P. M. via Camden and Jersey City, 2:30 P. M. via Camden and Jersey City, 3:00 P. M. via Camden and Jersey City, 3:30 P. M. via Camden and Jersey City, 4:00 P. M. via Camden and Jersey City, 4:30 P. M. via Camden and Jersey City, 5:00 P. M. via Camden and Jersey City, 5:30 P. M. via Camden and Jersey City, 6:00 P. M. via Camden and Jersey City, 6:30 P. M. via Camden and Jersey City, 7:00 P. M. via Camden and Jersey City, 7:30 P. M. via Camden and Jersey City, 8:00 P. M. via Camden and Jersey City, 8:30 P. 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